

## MAKING A MAN OF LO

Major Woodson Has Proved  
That This Can be Done

EVEN UNDER THE SYSTEM

On Which the Wise Men of  
the East Knock.

Guthrie, O. T., Aug. 26.—The retirement of Major Woodson of Darlington to resume his military career with the promotion to lieutenant colonel, will add to a discussion now prevailing in the east, which was induced by a signed article by Senator Dawes in defense of the Indian policy of the government.

The friends of the Indian in the east, that is, the friends who make it a business to weep over the woes of the red man, affect to believe that the government policy is all wrong. Dawes says not, and has called down the wrath of the Indian cranks on his head.

The connection of Major Woodson's work with this controversy lies in the fact that Major Woodson is actually doing the work of the Indian in the east. Major Woodson is a disciplinarian. He stood mighty little of the child's nonsense which is so characteristic of the aborigine, who, if encouraged, soon degenerates into a "knocker" of the most vicious type. Major Woodson gave the Indians to understand that the must be obeyed.

As a result of his labors the Cheyennes and the Arapahoes have turned into farmers of really surprising productivity. In the first place, they are living on farms, not in huddled groups of wigwams. They have abandoned polygamy at Woodson's order. They have given up the indiscriminate use of mescal and fire-water. An account of a drunken Cheyenne or Arapahoe is a rare thing. Major Woodson shut off on the brutal beef issue, which consisted in turning a beef house and sending the Indians pell-mell after him with a rifle to kill him. Under Major Woodson the beef was issued from the block. Farmers were laced among the Indians to instruct them in agriculture. Children were made to go to school, and no spurious excuse from the parents was accepted. The medicine man's orgies were prohibited.

The advancement made by these wandering children of the prairie has attracted attention in Washington. It was probably these tribes that Senator Dawes had in view when he defended the government's policy.

However, it will be interesting to hear what the sentimental friends of the Indians in the east have to say in regard to the condition of the red man. They surely cannot know of the situation in the Cheyenne and Arapahoe country.

The sentiments of the eastern Indian advocate are best represented by the New York Evening Post, which is their organ. In regard to Senator Dawes' assertions it says:

"Senator Dawes has done so much good public service, and has come to be recognized as so much of an expert on matters affecting the North American Indians, that it seems a pity to see him how quoted as he is on the strength of his latest Atlantic Monthly article. The newspapers which have been insisting that it was our business not only to take but to keep the Philippine Islands, so as to bring our splendid machinery as a missionary nation to bear on the natives there for their eternal good, now claim the senator as an active champion, using his very name as a weapon, because what he says about the Indians and the success of our government in governing them is said in the tone of a judge rather than a witness."

When Mr. Dawes undertakes to show that the government policy with the Indians has been a success, he lays his hand to a very large contract. He calls attention to the fact that the Indians are increasing in numbers, as if this were upon the question of our success with our red wards. It seems not to have occurred to him that if we were to permit the inhabitants of our poorhouses to marry, and were to undertake to support the offspring of such marriages as liberally as we support the adult paupers, we should see a marvelous growth in the number of our population which lives without work. To leave the Indian a war-making nomad would have been as Mr. Dawes properly suggests, intolerable. By shutting him up on a reservation, giving him food, clothing, and shelter for nothing, allowing him to exercise absolute freedom in social and domestic matters, and taking care of his children as we take care of him and his squaw, we have vastly improved his chances of life and the chance of his race for multiplication. But does it follow from this that we have improved him? Mr. Dawes evidently believes that it does not, for he was one of the most persistent and successful advocates of the policy of throwing open the reservations, giving the Indian his allotment of land for his own, and requiring him to take care of himself and family like other people. This policy was adopted with a view to making him a part, by absorption, of our civilized life. The question, therefore, reverts to our success in attaining this particular end. Have we succeeded in the civilization of the Indian by absorption?

"There are, in round numbers, 250,000 Indians more or less under the care of the government. For the sake of ease in calculation, we may call the total population of the United States proper 75,000,000. This would give us one Indian to every 300 of our population. If every community had its due proportion, the city of New York would contain, say, 10,000; there would be 7,000 in the state of Massachusetts, and so on. In stead of that, the bulk of our Indian population is scattered through certain states and territories of the west, where their proportion to other races must be very greatly increased."

"Mr. Dawes has been a good deal of a traveler, and it would be curious to know how many Indians he has ever found settled among the whites of the west and forming in any proper sense a part of the local population. On the contrary, has he not found, except in rare individual instances, that even where the reservation lines have been thrown down and the land divided among the Indians in severalty, the Indians form a little knot by themselves, with their own mode of life, their own social observances, their own code of morality, and almost everything else separate from and out of sympathy with corresponding conditions among the whites? It is true that we find, after hundreds of years and more of our government's control of the Indians, that a good many, except on occasional occasions, wear coats instead of blankets, trousers instead of fringed leggings, and felt hats instead of feathered head-dresses. This has come about partly through compulsion, the game having been killed off which used to furnish the Indians with clothing as well as food, and through all sorts of rewards and punishments used by white agents and teachers to induce the Indian to make himself commonplace instead of picturesque. But underneath the white man's clothing we find in the pure-blood Indian, 99 times in 100, an Indian still."

"Mr. Dawes reminds us that we have 24,000 Indian children in school. That is an argument from the record rather than from the fact. What we should be more interested to know is the degree of education acquired by the average Indian child. No one will assert that the schools have done good, the trouble is that the ordinary machine used in the latest pictures of these schools in his mind as something like the schools in our white communities, and with somewhat the same force of public sentiment behind them. The reverse is the case. In almost all Indian reservations and Indian settlements it is a hard task to induce the parents to let their children go to school at all, or to induce the children to stay there long enough to learn anything. Inducements in the way of food and other presents which would attract a friend of education in the east have to be used to keep the schools populated at all. Teachers are changed and shifted so constantly that even the personal relation which goes so far in white education as a rule hardly has any play as between the white teacher and the Indian pupil. That is what has made some of the Indian schools in the east appear to have accomplished so much more than their western contemporaries. And yet, wherein does that difference consist?"

"In the western schools, besides their A-B-C's, the children learn that white people of the better class try to keep their clothes mended and their bodies clean, sit at a table for meals and sleep on beds raised off the ground. This is of value to an Indian child if it afterward goes to live in a white family, but for practical purposes in its own home, it amounts to very little. In the eastern schools, particularly those which practice the cutting system, the children are something of the interior of white homes while they are still getting their education. But the agricultural boy learns in Massachusetts or Pennsylvania is of no more use to him when he goes back to Wyoming or Arizona than so much Greek. The girls are taught to cook with ranges and stoves, to wash and iron and starch linen, and this would be of great value if they were to settle in any white community where cook stoves and starched linen are the rule. But how many young Indians has Mr. Dawes ever seen following the common industries, after the methods taught them by their white instructors at schools? How many Indian girls does he see working in city laundries, east or west, or going out to household service? How many cook stoves has he ever seen in Indian homes—always, of course, excepting the houses of the few rich Indians, which are largely peopled by half-breeds and whites? How many Indians has he found earning their living at shoemaking or blacksmithing, on their own account? If we are looking at results, and not at the mere figures of the official report sent in from agencies and schools, how far has the education of the Indian, under government supervision, actually advanced?"

"Then we come to the land question. Mr. Dawes tells us that 54,467 Indians own farms, aggregating 6,788,000 acres, but admits that less than one-sixth of this area has been fenced in. How large a proportion of the farms are actually under cultivation by the Indians who own them? In the first place, the Indian farm-owner may be a broken-down octogenarian, or a suckling babe, a woman, or a boy at school. The allotments, when made, are made per capita, regardless of age, sex, or physical condition. But even if we throw out of our calculation the Indians incapable for various reasons of doing their own farming, which would, perhaps, exclude two-thirds, what do we find to be the fact with the remainder? How many adult, able-bodied Indians—abundantly capable, if they had been civilized whites, of taking care of themselves and their property—has Mr. Dawes found working their own farms? Of those who are working their farms, how many has he found working every acre of his land, or any considerable portion of it? The records of the interior department tell a story very different from that which would appear from a mere glance at the conventional tables of figures. The average Indian has either a good farm or a poor one. If he has a poor one, he would starve to death if he depended upon it for a living, so he does not try; if he has a good one, the first thing he does with it is to lease it to a white man."

"This is not a pessimistic wall. There are Indians who have shown the order of the transition state successfully, but they are the rare exceptions who prove the rule. The schools are doing good, because they are bringing the younger generation of Indians into contact with a few white people of a better class than habitually cluster around the edges of a reservation. These children will have children in turn, who will start in life with less terror and distrust of the whites than their parents did. The land-allotment system is doing good, because it breaks up the pauperizing reservation, which is an anomaly in our social system. But it works its good results in very much the same way as would a law throwing open our poorhouses and saying to the inmates: 'Now, you must make your own way, and if you cannot live you must die.' The survival of the fittest is the one solid principle underlying this feature of our national Indian policy. There are many practical philosophers, men of broad benevolence at that, who believe that the Indian will take his first real step forward as a part of our civilized body politic when he has been stripped of his last acre of land and the last dollar of annuity money which the white sharper can wheedle away from him. This is a hard dictum but it probably has its basis in sound sense. The facts from which it has been deduced cannot be ignored, and anybody who will attempt to build on them a beautiful fancy that our Indian policy is a success must give a unique definition to the term 'success.'"

**AS WORDED BY WOODSON**  
Exact Copy of His Letter Testifying to His Resignation.  
Guthrie, O. T., Aug. 26.—The exact resignation of Major Woodson of Darlington is as follows:  
"Department of the Interior,  
Cheyenne and Arapahoe Indian Agency,  
Dakota, O. T., Aug. 26, 1899.  
The Honorable Secretary of the Interior, Washington, D. C. (Through Commissioner of Indian Affairs.)  
Sir—Prompted by a desire to rejoin my

regiment prior to my promotion as lieutenant colonel, and with the view of arranging for the proper transfer of the property and the preparation of the accounts of this agency for final settlement, I have the honor to tender my resignation as acting Indian agent, to take effect at such time in the near future as you may designate.

"I desire to express my thanks for the uniform courtesy of the department and its expressed approval of my conduct of this agency, and for the support given me in the discharge of the difficult duties devolved upon me as acting Indian agent."

"In severing my connection with the Indians of this agency and the efficient and meritorious corps of employees under my charge, I can but express the hope that he who may succeed me will be well equipped for the position, to the end that he may successfully carry on the work of progress and civilization already well advanced and which has been so marked as to elicit commendation from those who have been observers and contrasted the present and past condition of a people who but a few years ago were known as 'blanket Indians,' living in idleness and superstition, constituting a menace to the early settlers of the western states and territories, and a barrier to their civilization and early settlement."

"I am, very respectfully,  
(Signed) A. E. WOODSON,  
Major U. S. A., Acting Indian Agent."

ANOTHER REASON ALLEGED  
For Major Woodson's Resignation—It  
May Not Be Accepted.

Guthrie, O. T., Aug. 26.—Notwithstanding that the resignation of Major Woodson as acting Indian agent of Darlington appears to be purely actuated by a desire to rid himself of a trying position preliminary to accepting a higher rank in the army service, there are a few skeptics who are prone to believe that the resignation of the general major will not be accepted. These doubting Thomases put forward the theory that the major is a trifle "miffed" over the way a personally unacceptable man was named as attorney for the Cheyenne and Arapahoe Indians while he, their agent, was absent on a vacation, and accordingly he has taken this means of showing displeasure to the department. It is said by one of these skeptics that the appointment of Indian attorney has been held up by Secretary Hitchcock in deference to the energetic protest submitted by Major Woodson when he returned home and learned what had transpired during his absence, and to make good his protest he has added his resignation. When Indian Commissioner W. A. Jones made a tour of the Indian agencies of the country two years ago it was with uncoiled intention of trying the army officers who had been detailed as acting Indian agents, and giving their places to civilians, for the ostensible betterment of the service. But when the commissioner struck the Darlington agency he was at once impressed with the rapid advancement of two tribes of Indians that only a short time before he had found the toughest "that ever came down the pike" and when he went back to Washington wrote a personal letter in which he eulogized the Darlington agency to the skies and Major Woodson as a "model Indian agent."

MR. EGLESTON PROTESTS  
Doesn't Relish the Way the Editors  
Write About Him.

Edmond, O. T., Aug. 26.—To the Editor of the Eagle: Your article on the 14th of August headed "Flynn's Speech at the Jefferson Reunion," has just reached me, and found me just recovering from malaria fever. I am 65 years old and the hot weather is hard on me. I hope you will give me as much space to answer as you gave Honorable Delegate Flynn. Please show who the District of Columbia and Western Claim company attorneys are. Doan and George. Also De-wees and Weewe. Deewe was in the war with William McKinley and well acquainted with him and an ex-member of congress, and the firm practice in the court of claims and supreme court and gets up briefs and arguments in cases before congress. (Inclosed you find answer to articles.)

A. F. EGLESTON.

Mr. Eggleston is the gentleman who wants the farmers of Oklahoma to contribute to a fund to hire attorneys to lobby in congress in the interest of Oklahoma. Congressman Flynn, who is elected for this purpose, and who is the most capable territorial delegate who ever served in congress, resents this interference and is sustained in it by the editors of Oklahoma, upon whom Mr. Eggleston makes an attack. With the above letter came a circular partly mutilated and not complete. Part of it reads:

"As the public press has called the attention of us to my claim business with articles headed as follows:  
"Swindlers try to fleece settlers in the Cherokee strip—Scheme of Woodson. Sharpers induce farmers to sign promissory notes for \$1000. 'This firm not worthy of the public patronage.' As the articles were clipped seven times and put in the papers, on first page and first article did surprise me to learn I was a slick talker, and all at once such a great man and agent for such a wholesale robbery. In reply I have this to say:

"I employed attorneys at Washington the same as I am doing now for \$89 and sent petitions to congress and did succeed in getting Old Oklahoma under the homestead act of 1861, not the first one gave me and my firm the honorable name of fakers. I ask these honorable reporters and editors what they were doing when the Cherokees did hire attorneys to sell their fannthem trail for 25 cents per acre in 1885 did they cheat swindlers or fakers. Again in 1892 they gave attorneys a fee to sell the Cherokee strip for \$1000 per acre. I ask these honorable reporters and editors what they were doing when the Cherokees did hire attorneys to sell their fannthem trail for 25 cents per acre in 1885 did they cheat swindlers or fakers. Again in 1892 they gave attorneys a fee to sell the Cherokee strip for \$1000 per acre. 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